



Archbishop Daniel M. Buechlein accepts roses from Hector Rebollar, who is dressed as Blessed Juan Diego, during a Dec. 7 Mass in honor of Our Lady of Guadalupe, Patroness of the Americas, at St. Peter and Paul Cathedral. Diego was witness to an apparition of Our Lady in Mexico in 1531.

of our Lady of Guadalupe.

Father Tom recalled the story of how the Blessed Virgin appeared to Juan Diego, a baptized Aztec. She sent him on a mission to the Franciscan bishop of Mexico, confirming his charge with the miracle of roses and her image on the *tilma* (cloak) of the 57-year-old widower.

Still in Spanish, Father Tom asked, "What is it that Juan Diego and the bishop saw? We can still see the image of the *tilma* at the basilica in Mexico and in so many paintings ..."

As he pointed to a large painting in the

you find a culture of conservatism and a culture of death," said Father Tom. "Yes, you have to learn to live in this society, but may you keep your culture's values and family traditions."

"In Our Lady of Guadalupe you/we can find a new identity, strengthen your cultural values and keep your Catholic faith. Long live the Virgin of Guadalupe."

At the offertory procession, Hector Rebollar came forward dressed as Juan Diego, bringing roses to the archbishop.

Father Mauro Rodas, director of the archdiocesan Hispanic apostolate; Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministries; Father Richard Ginther, pastor of the cathedral; and Father Joseph Dooley concelebrated the Mass.

On Dec. 12, the actual feast day of Our Lady of Guadalupe, four Indianapolis-area parishes will have 7 p.m. Spanish Masses: Our Lady of the Greenwood Parish in Greenwood, and St. Mary and St. Patrick parishes in Indianapolis, and Our Lady of Mount Carmel in Carmel in the Lafayette Diocese. St. Louis de Montfort Parish in Fishers, also in the Lafayette Diocese, will have a Mass at 7 p.m. on Dec. 11. †

Members of the choir of St. Mary Parish in Indianapolis sing during the Mass for Our Lady of Guadalupe. Maria Tapia directed the choir.



Blow your horns
the Savior Christ
is here.

Illustration by: Pablo Reglich, Grade 5,
Rob Wook, Grade 5

Verse by: Tony Launger, Grade 5

The illustration at left and verse above are examples of Christmas cards designed by fifth- and sixth-grade students at St. Christopher School in Speedway. The idea of parent Andy Ording, the cards are being sold to help match the school's Lilly Endowment grant. They are available at the school office for \$5 for a set of 10.



ICC celebrates 30 years, work for life issues

By Mary Ann Wyand

Indiana's six Catholic bishops marked the 30th anniversary of the founding of the Indiana Catholic Conference (ICC) board, including the six active bishops and the five lay board members, at a Dec. 5 dinner in Indianapolis by honoring two legislators for their efforts on the national and state levels.

U.S. Sen. Dan Coats (R-Ind.) and State Rep. B. Patrick Bauer (D-South Bend) were recognized by the Indiana Catholic Conference board of directors for their legislative work on behalf of pro-life and educational issues.

The ICC is one of 32 state Catholic conferences in the United States serving as the official public policy voice for the church. Indiana's conference comprises people from the five Catholic dioceses of Gary, Fort Wayne-South Bend, Lafayette, Indianapolis and Evansville.

Announcing the awards, Archbishop Daniel M. Buechlein said, "Sen. Coats is a wonderful model, in my mind, of the reasoned Christian voice in the political forum and public forum."

"We are particularly grateful to Sen. Coats for his outstanding contributions in the realm of pro-life concerns. We're also grateful for his care for the family and his particular stands on educa-

tion in our society."

State Rep. Bauer also has been "a true friend to our [Catholic] community," the archbishop said, "in his efforts to pass legislation to help nonpublic schools receive fair treatment."

Archbishop Buechlein praised both lawmakers for their efforts to bring Christ into the public policy arena, move forward understanding of the relationship between church and state, and advance the dignity of each person.

In a videotaped acceptance speech, State Rep. Bauer complimented the church for its outstanding work in Catholic education.

"Catholic schools serve the state by educating children," he said, "and the state should serve you by picking up those things that we can to help you educate children."

M. Desmond Ryan, ICC executive director, noted that the 30th anniversary celebration also recognized the dedication of more than 5,000 Indiana Catholic Conference network volunteers during "30 years of bringing Christ to the public policy arena."

"The Indiana Catholic Conference was incorporated in 1967 as a coordinating body for the five dioceses in the state to serve

See ICC, page 9



Bishop-Elect Daniel Jenky, C.S.C. (left), who will be ordained as auxiliary bishop for the Ft. Wayne-South Bend Diocese on Jan. 16, shares a laugh with table companions, including Ft. Wayne-South Bend Bishop John D'Arcy at the ICC dinner. Evansville Bishop Gerald Gettelfinger (center) is seated at the next table.

Indiana Catholic Conference board sets legislative priorities

By Brigid Curtis

As the state legislature gears-up to conduct legislative business beginning Jan. 6, the Indiana Catholic Conference board of directors, during a Dec. 6 meeting, targeted six legislative priorities for the conference to bring to state lawmakers.

Adjusting to the changes of federal and state welfare reform laws, the board stressed a continued emphasis on measures that help former welfare recipients move into permanent employment and assist those who fall through the cracks.

The ICC will support two issues stemming from welfare reform concerns; 1) legislation which enables a federal program called TSSCHIPCC State Children's Health Insurance Program to be implemented in Indiana, and 2) a measure designed to offer tax credits for those who make poverty-related contributions.

In the area of education, the board identified two education proposals addressing fairness in nonpublic education as priorities; 1) safe haven schools, a program designed to help schools provide secure surroundings for students in the hours before and after the school day, and 2) access to educational technology and communication resources through Intelnet for instructional purposes. Both programs are available to students who attend public schools, but students who attend accredited, nonpublic schools currently are excluded from the benefits of these programs. The ICC will work closely with the Indiana Non-Public Education Association (INPEA) to introduce both pieces of legislation.

Although all ICC positions hinge on the belief that all life is sacred, the ICC board has named two life issues for the conference to support including 1) a "special needs" adoption tax credit, a measure which gives families who want to adopt a "special needs" child, a tax credit, and 2) a child care tax credit measure which is designed to help low income working parents afford child care.

The six active bishops of the state and five lay board members which make up the ICC board, including Archbishop Daniel M. Buechlein and lay board member James Loughery from the archdiocese, also approved issues that the conference will monitor. The monitor issues are 1) a bill to raise Indiana's minimum wage (\$3.35) to the federal level; and 2) a bill to improve the current landlord-tenant laws.

Monitor issues will be watched by the conference. If immediate action on one or more of the monitor items is necessary or another issue comes up during the legislative session that the church should speak out about, the

ICC executive director will get approval from ICC general chairman, Archbishop Daniel Buechlein, before addressing the issue.

The ICC is the official public policy voice of the Catholic Church in Indiana. For more information on the ICC or to become part of the Indiana Catholic Action Network (I-CAN) call ICC diocesan coordinator, Tom Gaybrick 317-236-1560 or 800-382-9836, ext. 1569, e-mail charities@archindy.org, or visit the ICC home page at indianacc.org.

(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.) †

Correction

Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, was incorrectly identified in a photo with a Nov. 28 story about a prayer vigil held Nov. 19-20 outside the governor's residence. Father Waldon did not attend the vigil, which was organized to peacefully and prayerfully oppose capital punishment and the execution of Indiana Death Row inmate Gary Burris. *The Criterion* regrets the error. †

Criterion to publish Dec. 19, then Jan. 9

Last July, *The Criterion* changed its publishing schedule. The paper continues to be published 50 times each year, but instead of not publishing during the last week of July and the last week of December, the newspaper will not appear during the last week of December and the first week of January. This allows the paper's staff the same Christmas vacation break as other archdiocesan agency employees.

Our last issue of this calendar year will carry a Dec. 19 date. The first issue of 1998 will be dated Jan. 9.

—William R. Bruns
Executive Editor

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The Criterion

12/12/97

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and St. Benedict (1953-54). She taught in other schools in Indiana, California, the District of Columbia, Illinois and Massachusetts.

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attorneys or other professional advisers for advice or assistance in specific areas. †

Answering the call

"I heard the call from a very early age"

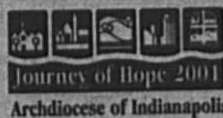
Patrick Beidelman first heard God call to him as a child, through his family and his teachers. Most of all, he heard the call in his heart as it leapt for joy in response to the good works of the priests he encountered. They helped him understand what it meant, and as his college years drew to a close, he knew God had a plan for him.

"I entered the seminary to explore the awesome undertaking of a vocation to the priesthood. But just as Jesus had calmed the storm for his disciples, I allowed him to bring that peace of mind into my life by saying 'yes' to his call. My vocation is the most peaceful peace I've ever known."

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Deacon Patrick Beidelman



✠

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Presider: Archbishop Buechlein, O.S.B.



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The Criterion

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
William R. Bruns, Executive Editor
John F. Fink, Editor Emeritus

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Peter Agostinelli, Managing Editor

Editorial

Ordained, nonordained ministry

Ever since the Synod of Bishops of 1987, when representatives of the church's hierarchy throughout the world discussed "the vocation and mission of the laity," the Vatican has been concerned over what it calls "the clericalization of the laity." During that synod 10 years ago the bishops said, "The majority of the Christian laity live out their vocation as followers and disciples of Christ in all spheres of life which we call 'the world': the family, the field of work, the local community and the like. To permeate this day-to-day living with the spirit of Christ has always been the task of the lay faithful; and it should be with still greater force their challenge today."

Since the laity are asked to answer the call to evangelize secular society, the church's leadership believes that the laity should not confuse

their role with the role of priests. In an effort to clarify these roles and to reaffirm the role of priests, the Vatican has issued a document called "Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests." It was signed by the heads of eight different Vatican offices and specifically approved by the pope.

This document has been criticized by some, like Cincinnati Archbishop Daniel E. Pilarczyk, who find its tone and approach "anxious" or negative. Certain of its statements are questioned by others, including Louisville Archbishop Thomas C. Kelly, the bishops' liaison with the chaplains association. Archbishop Kelly questioned the instruction's ban on the use of the title "chaplain" by the laity. The instruction says, "It is unlawful for the nonordained faithful to assume titles such as 'pastor,' 'chaplain,' 'coordinator,' 'moderator' or other such similar titles which can confuse their role and that of the pastor, who is always a bishop or priest."

However, if we can get beyond the tone and some individual statements, the document as a whole is helpful because it reiterates what the church has been teaching since the Second Vatican Council about the different roles of the ordained

and nonordained faithful. For example, the instruction points out that there is an essential difference between the common priesthood of all the faithful and the ministerial, or ordained, priesthood.

"Confusion in terminology generates and expresses ambiguity and confusion in theology," it says. For example, the church originally permitted lay people to serve as extraordinary ministers of the Eucharist when there weren't enough priests to distribute Communion in a timely fashion. Today the term "extraordinary minister of the Eucharist" has become just "eucharistic minister." It is no longer seen as "extraordinary."

The document also reminds priests and lay people that the governance of the parish remains the responsibility of the pastor and that parish pastoral councils are consultative, or advisory, bodies. This, too, is merely a reiteration of the church's position since the establishment of pastoral councils following Vatican Council II. Our own governance policies for the archdiocese are very clear on this particular point.

Even in those places where there is a shortage of priests, any assumption of priestly roles by lay people, the instruction says, must be considered a temporary response to the problem. And, it says, "It must be remembered that 'collaboration with' does not, in fact, mean 'substitution for.'"

The purpose of the instruction is to ensure the health of the church. The church is best served, it says, when all members act according to the proper vocation given by God. Confusion and the mixing of roles and functions weakens the church.

And, we must not forget, the primary vocation for lay people is the evangelization of secular society. That in itself is a monumental and never-ending task. If the Vatican's instruction helps clarify the role of the laity and enables us to focus on the crucial task of bringing Jesus Christ and his Good News into the marketplace, it will serve the church well. †

—John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Spirit's gift of courage helps us withstand ridicule

During the Thanksgiving holiday, someone showed me a syndicated newspaper article written by Steve Gushee, a religion writer for the *Palm Beach Post*. Under the headline "U.S. Catholic leaders want Friday fish back on menu of fun lovers" he writes, "Roman Catholics have had too much fun for the last 30 years. So American Catholic bishops think it may be time to return to the good old days of micro-managing church piety. They may again require that the faithful abstain from eating meat on Fridays, according to news reports. Can weekly confessions, fasting before Communion and knuckle knocking nuns be far behind?"

Saying that these things describe Catholic life before the Second Vatican Council, he goes on to say, "Proper religion back then meant penance as the ideal response to the Good News of salvation, fear for your soul, almost neurotic sorrow that Jesus died—and complete denial of the Gospel." The writer asserts that "a banquet is a far better symbol of Christianity than a fish stick." He also asserts that Cardinal Bernard Law of Boston, who suggested a study of the observance of Fridays in our Catholic tradition, is more comfortable with images of the past that emphasize suffering, guilt and sorrow. Mr. Gushee writes "But Law is the kind of religious conservative who thinks the Spanish Inquisition was enlightened evangelism."

I realize that an amazing number of folks like to characterize the Catholic Church as does Mr. Gushee (who goes on to pontificate about how things should be). There is an old philosophical dictum that says if the premise, the starting point, of a person's thinking is flawed, so will the conclusions be flawed. Mr. Gushee's premise is based on caricatures of Catholicism that are usually the stuff of stand-up comedians—but he wasn't being humorous. (It is also obvious that he has never been in discussion with Cardinal Law.) One wonders why he wants to trivialize a worthwhile discussion.

The church's tradition of observing Friday as a penitential day relates to the church's tradition of observing Sunday as the day of joyful celebration of resurrection and the promised heavenly banquet. The cross precedes the crown. The discussion of Friday observance has been introduced in our national conference of bishops because there is pretty good evidence that we've lost

the sense of Friday observance and if the reality of Good Friday is forgotten, isn't Easter joy also greatly diminished? Most people I have heard from since the November bishops' meeting sense this rhythm. Mr. Gushee is not typical of the mainstream Catholic response.

The acerbic attitude of this journalist represents another kind of realism for us. We Catholics and our teachings and practices are not always understood and valued, sometimes within our own fold. As with this particular example, we are sometimes ridiculed as a result. For this reason, it is not easy at times to walk tall and proud as Catholics. For the most part, it never has been easy, but living the Gospel is not just a matter of easy living. The church certainly has human dimensions and so we don't always do things well. Yet there is that reality of almost 2,000 years of experience and wisdom that is handed on from generation to generation.

More important, Christ promised that the Holy Spirit would guide the church and keep it on track until the end of time. Pope John Paul II has encouraged us to reflect on the role of the Holy Spirit in our lives during the coming year as we continue to prepare for the celebration of the 2,000th anniversary of our redemption by Jesus Christ. Reflecting on the role of the Holy Spirit will add greater richness as we enter the second year of our Journey of Hope 2001.

The Holy Spirit not only guides the church as a body through the centuries. By virtue of the sacraments of baptism and confirmation, all of us are gifted individually. We have the gifts of wisdom and understanding, the gift of right judgment and the gift of awe and reverence for God available to us. The Holy Spirit's gift of courage is especially important as we journey against the stream of secular materialism and much misunderstanding about our Catholic doctrinal, spiritual and moral life. The Holy Spirit gives us courage when we feel weak and afraid and fear being unpopular or being ridiculed.

Our challenge on the journey of hope is to accept the gifts of the Holy Spirit. A gift is not fully a gift until it is intentionally received. Of course, we have to want to accept the gifts of the Holy Spirit. Advent prayer disposes our hearts to claim the courage to want to be holy and also to want to walk tall and proud as Catholics. †



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Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Journey of Hope fits with papal millennium preparation

How does our Archdiocesan Journey of Hope 2001 process correlate with the Holy Father's preparation steps for the celebration of the Third Millennium?

That is a question I have been asked a number of times as I have moved around the archdiocese, and I would like to offer some personal reflections on the way I see them fitting together.

Journey of Hope 2001 centers on the three themes of spiritual renewal, evangelization and stewardship. The papal third millennium process focuses on the three persons of the Trinity with corresponding sacraments and virtues. Let us consider those one by one.

Spiritual renewal invites us to look at and to enhance the core of our life as Catholics—our relationship with Christ. Immediately we are dealing with the first step of the papal process—the person of Jesus. Spiritual renewal calls us to live out the blessings and responsibilities of our baptisms, and baptism is the sacrament the pope has asked us to concentrate on during the first phase of our millennium preparation. Spiritual renewal encourages us to deepen our faith, and that is the virtue for step one of Pope John Paul II's millennium preparation.

In talking about the evangelization component of the Journey of Hope, Archbishop Daniel M. Buechlein often describes it as a "larger sense of mission." When we think of the mission of the church, the scene that immediately comes to my mind is Pentecost, the outpouring of the Holy Spirit who transformed a group of frightened disciples into energetic sharers of the Good News of Jesus. In his third millennium prepara-

tion, the pope designates the Holy Spirit as the focus of step two. It is the continued inspiration and activity of the Holy Spirit that gives us hope in the face of the challenges of our times. We draw on the graces of our confirmation as we reach out in collaboration with other Christians to the inactive, alienated and unchurched.

In the pope's third step, we turn our attention to God the Father, the creator of all life. We are grateful for the gifts we have received from the Father, and we acknowledge the call to share those gifts with our brothers and sisters in the human family. This perspective naturally flows into the theme of stewardship. An emphasis on the sacrament of reconciliation confronts us with the ways our selfishness has prevented us from being good stewards. The call to a more-intense living of the virtue of charity urges us to make our love practical in our service of the poor and in our commitment to social justice.

So to me, clear connections exist between Journey of Hope 2001 and the papal millennium preparation process. Both efforts invite us to deepen our faith and also to deepen our sense of community. The printed ads and radio spots we are using for the Journey of Hope underline that we are on this journey together. By adding an ecumenical focus to each of his three steps, Pope John Paul II enlarges our sense of togetherness. He encourages us to dialogue with other Christians and with other faiths.

The underlying vision is deeply eucharistic. We are called to find a unity that brings us together in a spirit of mutual love and service. In the face of dire predictions, pessimism and despair, we need people of faith who can affirm hope for our world. Both Archbishop Buechlein and the Holy Father challenge us to be witnesses to that hope and to join in working to make that hope a reality. †

A View from the Center/Dan Conway

Parting is sweet sorrow

On January 12, I will begin my new responsibilities as director of stewardship and development for the Archdiocese of Chicago. This is a wonderful opportunity, with many new and exciting challenges,



and I can hardly wait to begin. However, there's one small problem. In order to start my new job in Chicago, I have to leave Indianapolis, and I don't want to go.

Leaving the Archdiocese of Indianapolis is difficult for many reasons. I have wonderful colleagues and friends in the Secretariat for Stewardship and Communications and in the Catholic Center. The priests and other parish leaders I've worked with here love the church and care deeply about the people they serve. The lay leaders I've worked with on the boards of the Catholic Community Foundation and *The Criterion* are some of the finest, most generous people I've ever met—anywhere. And last, but definitely not least, I have had the privilege of working with and for Archbishop Buechlein, a true spiritual leader with a clear vision of what it means to be the church in central and southern Indiana.

Why would anyone in his right mind leave a job like this? Believe me, this is a question I've asked myself many times during the past six months. The answer didn't come in a sudden revelation or a bolt of lightning. But it came—with the help of good friends and a loving family.

I'm leaving the comfort and security of a job I love (with people I admire and respect) because, as a good steward, I have to practice what I preach. I have to share with others whatever talents and

experiences I possess in the increasingly important field of stewardship and development.

During the past 20 years, I have had the privilege of learning about development, fund raising and stewardship from the best in the business: the late John S. MacCauley (Saint Meinrad's first development director); Father Paul Reinert (St. Louis University's chancellor emeritus); Henry A. Rosso (the founder of The Fund Raising School, now part of the I.U. Center on Philanthropy); and the late Archbishop Thomas J. Murphy (the spiritual father of all diocesan and parish stewardship efforts).

What have I learned from these remarkably gifted men? That stewardship is a way of life, not a program (Murphy). That professional, ethical fund raising is a noble profession not a "necessary evil" (Rosso). That giving is good for the soul, and those who invite, or challenge, people to give exercise an important ministry in the church (Reinert). And that if you communicate from the heart, and invite people of faith to share in your work, they will respond generously (MacCauley).

What better place to share this vision than the Archdiocese of Chicago—one of the largest and most diverse Catholic dioceses in the United States? What better time than now—when the human and financial resources to be shared are great, but the needs are even greater?

Moving to Chicago is a sweet sorrow, and the joy and excitement of my new challenges in the Windy City are mixed with sadness at the thought of leaving so many friends here in central and southern Indiana. Please pray for me, and for my wife and children, as we turn to the north on our family's journey of hope. †

From the Editor Emeritus/John F. Fink

Eternity: a 'time' without time

Two weeks ago, when I wrote about heaven, I included a paragraph about eternity, saying in particular that we humans with our finite minds have a hard time understanding the absence of time.



"There is no time in heaven," I wrote. "There past and future are all present." Some people have asked me to elaborate on that. It's difficult for us to understand because, for us, things happen to us moment by moment. What happened yesterday, or just a second ago, is past, and what will happen tomorrow, or next year, is still in the future. But in eternity, as we will experience it in heaven, there is no past and future. Everything will be simultaneous.

C. S. Lewis once described eternity this way in his Christian masterpiece *Mere Christianity*: "If you picture time as a straight line along which we have to travel, then you must picture God as the whole page on which the line is drawn. We come to the parts of the line one by one: we have to leave A behind before we get to B, and cannot reach C until we leave B behind. God, from above or outside or all round, contains the whole line, and sees it all." His analogy shows God's view but, once we enter eternity, we will have the same view.

This concept is important when we consider the question of human freedom: If God knows what we are going to do tomorrow, how can we say that we act freely? The answer is that God does not foresee us doing something tomorrow any more than he saw us doing something yesterday. He simply sees us doing it. In eternity, both tomorrow and yesterday are eternally present. Yesterday is past for you and me and tomorrow hasn't come yet, but that's not true in eternity.

Sometimes people claim that prayer does no good since God already knows what will happen—or what he intends to make happen—and, if he knows it will happen, he cannot change his mind because of our prayers. (We're speaking of prayers of petition here, of course.) Again we're caught in the human conception of time, thinking that God is looking ahead into the future, as we cannot. But God doesn't have to change his mind in order to answer our prayers and make something happen in the future that otherwise wouldn't have because, once again, the future is the present for him.

Other people have a different objection to prayer: How, they ask, could God possibly answer the prayers of all those people who are praying to him at the same time? Perhaps they visualize God handling one person's request and then moving on to another's and on down the line until everybody is taken care of. How, they ask, could he have time to handle all those requests? It's obvious, of course, that the question itself involves "time" and God is not in time. He's in eternity. I suppose we could say that he has all the time he needs except that that answer contains the concept of time. Let's say that he has all eternity in which to listen to all those prayers.

The Catholic dogma of the Eucharist involves the concept of timelessness. The church teaches that "the sacrifice of Christ (on the cross) and the sacrifice of the Eucharist are one single sacrifice" (*Catechism of the Catholic Church*, #1367). Every Mass "re-presents (makes present) the sacrifice of the cross" (#1366). Christ doesn't die over and over again in time because he did that once and for all, but the Mass is the memorial of the sacrifice on the cross, with the same victim and the same priest (Christ).

It's difficult for us to imagine a "time" without time, but that's what we will experience at the end of time. †

The Human Side/Fr. Eugene Hemrick

My Christmas wish

More often than not we live a life that does not meet our expectations.



If we are married, it might be that our spouse no longer shares enthusiasm for the same things we do. Or it could be that our children are not turning out as we envisioned.

Perhaps we are single and expected to be married by now. Or we enjoy being single and never expected that people would be so misunderstanding of our wishes.

The list of unmet expectations is infinite, and all of us fit somewhere on it.

How might we find the peace that Christmas is supposed to bring when so many things are not going according to our plans? May I suggest we change our attitude, doing this by looking at all the unmet expectations in the life of Christ?

The spiritual writer Antoine de Saint-Exupéry once wrote, "The meaning of things lies not in the things themselves, but in our attitude toward them."

Having the right attitude is everything in life, even if life is not going our way. A good attitude enables us to realize that life doesn't always accommodate us by fulfilling our every expectation.

A good attitude reminds us that there are times we must accommodate life by learning what expectations its creator has for us and responding to them—be it difficulties in a marriage, children who

challenge us forcefully, sickness or whatever.

It's not a matter of becoming passive in the face of unjust treatment; it's not a matter of ceasing our efforts to improve things where we can. It is a matter, however, of recognizing each challenge for what it truly is and realizing that God may be challenging us in unexpected ways.

We might have expected that God would come upon earth as a triumphant leader being welcomed and adored by everyone. The opposite happened in Christ's coming as a child in swaddling clothes and being hunted down by Herod.

Christ's disciples often disappointed him. All but one deserted him when he most needed them, and one betrayed him.

When we think of what should have happened to Christ and then reflect on what actually happened, most of his life does not add up. Yet, when we look closer at his life through our eyes of faith, something suddenly becomes clear: He has put his life in the hands of his Father and accepted unmet expectations as the will of his Father.

This attitude of total submission to his Father is his secret to finding peace in the midst of an imperfect world.

It is my Christmas wish that you have this attitude, one which realizes that this is an imperfect world in which many of our expectations are not met. May you also realize that with an attitude adjustment, you can see also that this is God's way of getting us to become totally one with him as Christ is with his Father. †

Cornucopia / Cynthia Dewes

It's the time for the nice guys

If we had to find a word to describe the times in which we live it would certainly not be "nice." Frantic, maybe. Self-absorbed, technologically



enhanced, violent. But certainly not nice.

"Nice" is a word we put right up there with "sweet" or "tender" or "humble"—admirable words for admirable

traits, but kind of old-fashioned. Dismissible, even irrelevant, to our modern sensibilities.

The models we see in Calvin Klein or Pepsi ads are usually none of these things. They may be dramatic, sexy or vibrant, but hardly nice. Ted Koppel and the cast of "Friends" aren't really nice, and even Dr. Quinn, Medicine Woman forgets to be

that way now and then.

Stephen King and Ted Kennedy and Madonna may seem clever, talented, dedicated, or powerful. But are they nice? Even the people we know and love best may not fit easily into that category.

The word nice, and its implied behavior, used to be extremely important to our mothers. Early on, when we yanked the next kid's hair because she threatened to topple our building blocks in the doctor's waiting room, Mom was already telling us to "play nice."

And before the car could stop at Aunt Mary's or Grandpa's curb, we were being issued the usual orders to "act nice." This meant keeping still for squeezes and kisses and goofy remarks about how tall we'd grown or how much we were getting to look like dad/mom/someone dead long ago/whoever.

Then, always, there was "looking nice."

This was making sure your skirt was modestly pulled down or your shirttail was tucked into your pants. But, when grownups were nice it usually meant they were kind to kids and animals and spouses, even those who were behaving badly. In fact, unlike the rest of us, nice folks tended to put up with bad behavior in general.

They were the ones who sat through money sermons without griping afterward during coffee and doughnuts. They bought every item the neighbor kids presented for sale, without grilling them for credentials. They sat with crabby old people and listened to their stories and offered to shovel snow for them.

Being nice was a goal recommended to us by parents and teachers and society at large. It was probably the reason why any mom or dad could yell at any misbehaving kid anywhere and the kid would shape up immediately.

Without subsequent law suits.

Unfortunately, being nice today is somewhere in the vicinity of victimhood in the popular mind. We tend to embrace the cynical idea that nice guys finish last. They're considered the patsies of the predators who seem so prevalent in our society. In short, they just don't get no respect.

So why is everyone trying to be so nice at Christmastime? Why are we snuffling over George Bailey in *It's a Wonderful Life* and sitting absorbed in endless nativity pageants enacted by kiddies?

It's because of Jesus, the ultimate nice guy, of course. Christmas marks his coming among us to save us from ourselves, and eventually to die for our willful meanness. What could be nicer?

Maybe we should take his example seriously and forget what society thinks. Maybe we should try being nice. †

Check It Out...

The Catholic Choir of Indianapolis will present a **Christmas concert** on the evening of Dec. 12 at the St. Pius X Knights of Columbus at 71st and Keystone streets in Indianapolis. The knights will host their regular Friday night buffet dinner. For more information, call 317-216-5588.

St. Joseph School in Shelbyville will be celebrating its **125th anniversary** April 19, 1998. All former parishioners, alumni and friends are invited. A Mass will be celebrated at 1 p.m. An open house reception will follow. Memorabilia are requested for display. For more information, call 317-398-4202.

tion, call Joan Livingston at 317-398-4202.

"Beyond Senior Retreat," a retreat for young adults will be held Jan. 2 through Jan. 4 at Mount St. Francis Retreat Center in southern Indiana. The weekend is geared towards college-age, young adults who would like to follow up on the spiritual journey started on their Christian Awakening or senior retreat. For more information, call 812-923-8817.

Mount St. Francis Retreat Center in southern Indiana is hosting a **Norwegian Caribbean Cruise-Retreat** Jan. 18 through

Jan. 25. Franciscan Father Kevin Przbylski is the leader. For more information, call 812-923-8817.

Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, has a light verse published in the newly-released Papier Mache Press collection, *There's No Place Like Home for the Holidays*. Meister will have a book signing from 1 to 3 p.m. Dec. 13 at Doubleday Book Shop at Circle Centre in Indianapolis.

Lilly Endowment Inc., a private foundation based in Indianapolis, has awarded **Saint Meinrad Archabbey and its School of Theology** in St. Meinrad two grants totaling \$333,842. The grants will be used for library automation and for a program to enhance teaching in the seminary through the use of technology. A \$200,000 grant for the School of Theology will be used to train the faculty and library staff on how best to use computer technology for teaching and learning. In addition, the school's homiletics facilities will be expanded to include a preaching chapel equipped with robotic

computer technology. The other grant for \$133,842 will be used to connect the archabbey library to the Private Academic Library Network of Indiana (PALNI). Saint Meinrad was one of 20 seminaries invited by the endowment to apply for this grant.

Single Catholic women, ages 20 to 40, who want to explore a call to the monastic life are invited to attend a **Benedictine Life Weekend** Jan. 2 through Jan. 4 at the Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme "Stability: Commitment to Life." Participants will share in the prayer and community life of the Sisters of St. Benedict and meet other women who are also considering the religious life. The weekend gives women the opportunity to experience the monastic life without the pressure of making a decision to enter the religious community. The program is free. The weekend begins at 7 p.m. (EST) Jan. 2 and concludes at 1 p.m. Jan. 4. To register or for more information, call Benedictine Sisters Rose Mary Rexing or Anita Louise Lowe at 800-738-9999. †

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VIPs...

Sacred Heart Parish in Indianapolis has received \$1,000 from Ameritech through the Ameritech Pioneer Program for Employee Volunteerism and Community Services in honor of Rose Springman. The program provides up to \$1,000 to organizations for which Ameritech employees have volunteered eight hours a month for at least

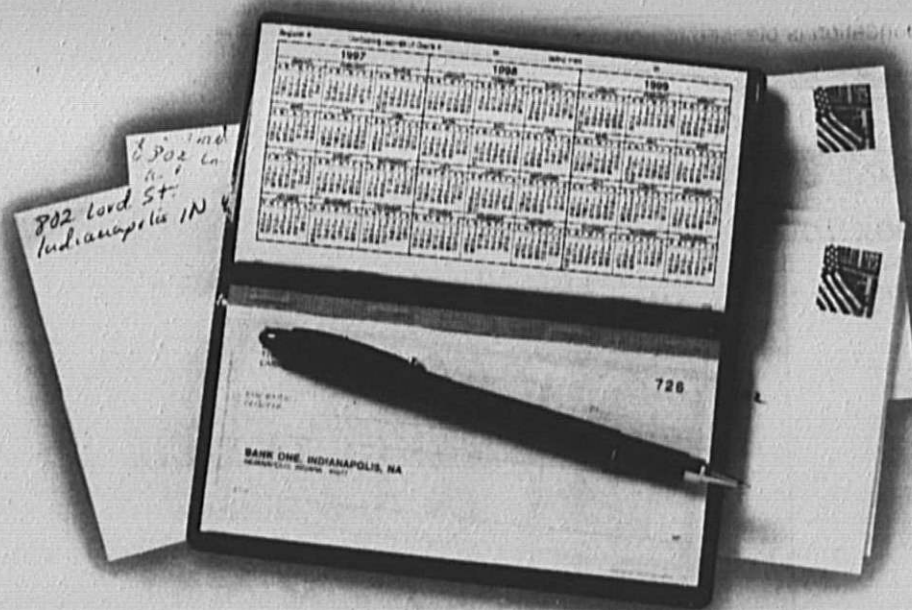
six months in 1997. Springman, an Indianapolis resident, is recognized for her volunteered time at Sacred Heart by serving on various committees and planning events such as craft activities, holiday parties and visits to nursing homes. Ameritech contributed \$71,500 in grants to 60 eligible non-profit Indiana organizations. †



Groundbreaking in Greencastle

St. Paul the Apostle Parish in Greencastle celebrated a groundbreaking on Nov. 2 for the construction of a new classroom-office complex that will connect to the existing church with a new narthex. Pictured from left are parish council members Judy Birt, Pat McCune, Ann Rambo, Murray Pride and Jim Hill. Father Joseph Schaedel, archdiocesan vicar general, and Father Michael Fritsch, the pastor, attended the event.

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WHEN YOU'RE
JUST TRYING
TO SAVE ENOUGH
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GET GOING AGAIN



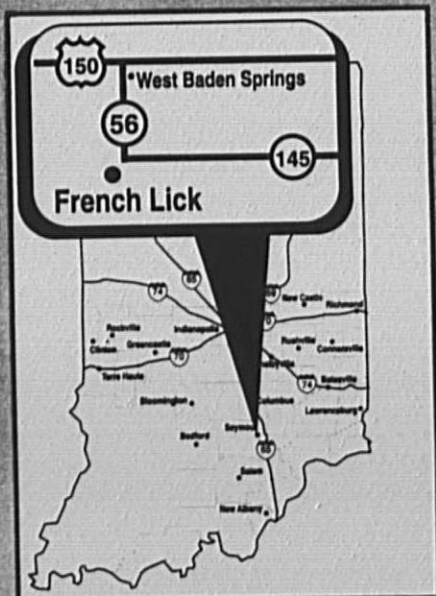
Bloomington Deanery

Our Lady of the Springs French Lick

Photos and story by Susan Etter

Fast Fact:

About 500 Catholics live in Orange County. The total population of the county is 19,000 people.



**Journey
of Hope
2001**

Our Lady of the Springs pastor makes Catholic presence known

FRENCH LICK—Despite a relatively small number of Catholics in this southern Indiana town, the Catholic presence is strong here.

Father John M. Hall, pastor of Our Lady of the Springs Parish in French Lick, would have it no other way.

According to Father Hall, statistics show that 60 percent of the Orange County area is unchurched—even though 75 churches of various denominations exist in French Lick.

But the Catholic Church is very visible here because of its location and because its pastor makes his personal involvement in the community a priority.

The white church building, which is undergoing restoration, sits on top of a hill off the highway in downtown French Lick. The building hovers over town shops, a coffee house and the police station. The steeple is one of the first things one sees when driving into town.

"People in the town tell me how well we are doing keeping the community looking nice," Father Hall said.

Comments like these are something Father Hall has heard constantly from the townsfolk since he has been the resident pastor of the 107-household Bloomington Deanery parish. Father Hall said he hopes the people of the town notice the parish's spiritual upkeep as well as they do the upkeep of its property.

But even more important than the church building's visibility in town is the visibility of its pastor, who makes himself available to the community of French Lick in addition to his parishioners at Our Lady of the Springs.

"Parish council members as well as other parishioners have mentioned to me that people out in the community have said, 'Thank you for sharing your priest with us,'"

Father Hall said.

"My parishioners encourage me to do this—they think it's good for the community, and it makes the parish look good," he said.

Darrell Apple, pastoral council chair, said the parish is very supportive of Father Hall's community involvement because "there are a lot of people out there who don't have anybody and if he is there for them when they need help, they are going to remember it—and they have," Apple said.

"We think it's wonderful,"

Apple added.

Father Hall said he has had a number of people come to express their interest in the Catholic faith because of his involvement in the community.

"Some have gone ahead with the instructions and some I'll just see in church every once in a while," he said.

Father Hall serves on various community boards and committees, is the hospital's chaplain, and has been a volunteer fireman at the French Lick Fire Department for the past eight years.

"I make myself available," Father Hall said.

He said he is one among only eight firemen who are available for calls during the daytime.

Father Hall's position on the fire department doesn't stop after he has gone to help fight a fire. He continues his contacts, especially with families who have been burned out of their homes.

"I do a lot of follow-up after-

wards," he said.

Father Hall will find a place for a burned-out family to stay for a night or two at a local hotel. He also puts them in contact with the St. Vincent de Paul Society conference in nearby Jasper and a local church with a clothing ministry.



Father John M. Hall, pastor of Our Lady of the Springs Parish in French Lick, stands in front of his car that he drives when called to his volunteer fireman duties.



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Advent penance services

The following is a list of Advent Penance Services scheduled in the archdiocese as reported to *The Criterion*.

Batesville Deanery

Dec. 14, 6:30 p.m. at St. John, Osgood
Dec. 14, 1 p.m. at St. Mary of the Rock, St. Mary of the Rock
Dec. 15, 7 p.m. at St. Louis
Dec. 18, 7 p.m. at St. Mary, Greensburg
Dec. 18, 7 p.m. at Holy Family, Oldenburg
Dec. 21, 7 p.m. for St. John Enochburg for St. John, Enochburg/St. Ann, Hamburg/St. Maurice, St. Maurice

Bloomington Deanery

Dec. 11, 7:30 p.m. for St. Vincent de Paul, Bedford and St. Mary, Mitchell at St. Mary, Mitchell
Dec. 18, 7 p.m. at St. Martin, Martinsville

Connersville Deanery

Dec. 11, 7 p.m. at St. Mary, Rushville
Dec. 14, 2 p.m. at St. Anne, New Castle
Dec. 15, 7 p.m. at St. Elizabeth, Cambridge City
Dec. 16, 7 p.m. at St. Gabriel
Dec. 18, 7 p.m. at St. Michael, Brookville
Dec. 20, 12 p.m. at St. Mary, Richmond

Indianapolis East Deanery

Dec. 11, 6:30 p.m. at Little Flower
Dec. 11, 7:30 p.m. at St. Thomas, Fortville

Dec. 14, 3 p.m. at St. Bernadette
Dec. 15, 7:30 p.m. at St. Michael, Greenfield
Dec. 15, 7:30 p.m. at St. Simon
Dec. 16, 7 p.m. at SS. Peter and Paul Cathedral
Dec. 17, 7 p.m. at St. Mary
Dec. 18, 7 p.m. at Our Lady of Lourdes

Indianapolis North Deanery

Dec. 14, 3 p.m. at St. Joan of Arc
Dec. 16, 7 p.m. at Christ the King
Dec. 16, 7 p.m. at Immaculate Heart of Mary
Dec. 18, 7:30 p.m. at St. Andrew
Dec. 18, 7:30 p.m. at St. Pius X
Dec. 22, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

Dec. 11, 7 p.m. at Nativity
Dec. 14, 2 p.m. at St. Ann
Dec. 17, 7 p.m. at SS. Francis and Clare
Dec. 18, 7:30 p.m. at St. Barnabas
Dec. 22, 7 p.m. at St. Jude

Indianapolis West Deanery

Dec. 11, 7 p.m. at St. Malachy, Brownsburg
Dec. 14, 2 p.m. at Holy Family
Dec. 15, 7 p.m. at St. Mary Queen of Peace, Danville
Dec. 16, 7 p.m. at St. Joseph
Dec. 16, 7 p.m. at St. Gabriel
Dec. 17, 9:30 a.m. at Cardinal Ritter High School
Dec. 21, 2 p.m. at St. Anthony

New Albany Deanery

Dec. 11, 7:30 p.m. for Our Lady of Perpetual Help, New Albany and St. Mary, New Albany at Our Lady of Perpetual Help, New Albany
Dec. 11, 7 p.m. at St. Joseph Hill, Sellersburg
Dec. 13, 9 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
Dec. 14, 3 p.m. for St. Joseph, Corydon and Most Precious Blood, New Middletown, and St. Peter, Harrison Co., at St. Joseph, Corydon
Dec. 15, at 7 p.m. at St. John, Starlight
Dec. 16, 7 p.m. for St. Michael, Charlestown and St. Francis Xavier, Henryville at St. Michael, Charlestown
Dec. 17, 7 p.m. at St. Michael, Bradford
Dec. 18, 7 p.m. at St. Paul, Sellersburg
Dec. 18, 7 p.m. at St. Mary, Navilleton
Dec. 21, 7 p.m. at Holy Family, New Albany
Dec. 22, 7 p.m. at St. Anthony, Clarksville

Seymour Deanery

Dec. 11, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison
Dec. 14, 2 p.m. for St. Rose of Lima, Franklin and Holy Trinity, Edinburgh at Holy Trinity, Edinburgh
Dec. 18, 7 p.m. for St. Bartholomew, Columbus and St. Columba at St. Columba

Tell City Deanery

Dec. 21, 4 p.m. at St. Paul

Terre Haute Deanery

Dec. 13, 3 p.m. to 5 p.m. at St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods
Dec. 13, 2 p.m. to 2:45 p.m. at St. Leonard, West Terre Haute
Dec. 14, 6 p.m. at St. Patrick
Dec. 16, 1:30 p.m. at St. Ann
Dec. 16, 7:30 p.m. at St. Joseph University Parish
Dec. 17, 7:30 p.m. at St. Joseph, Universal
Dec. 20, 2 p.m. to 2:45 p.m. at St. Leonard, West Terre Haute
Dec. 20, 3 p.m. to 5 p.m. at St. Mary-of-the-Woods Village Church, St. Mary-of-the-Woods
Dec. 20, following 5:30 p.m. Liturgy at Holy Rosary, Seelyville
Dec. 21, following 9 a.m. Liturgy at Holy Rosary, Seelyville
Dec. 22, 7:30 p.m. at St. Margaret Mary †

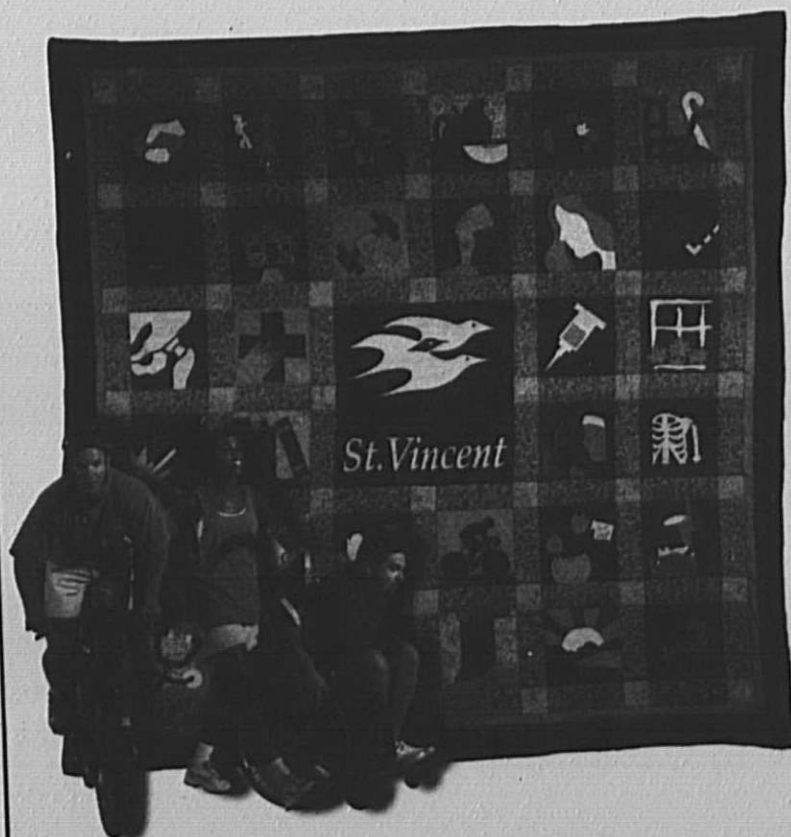
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 - \$100 certificate for limo
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 - \$80 wedding nativity set (Fontanini)
- \$60 Precious Moment figurine (couple lighting unity candle)
- \$85 Thomas Kinkadee print

To be published in the February 6, 1998, issue of **The Criterion**

If you are planning your wedding or have had your wedding between January 30 and July 31, 1998, we invite you to submit the information for an announcement on the form to the right.

Photographs

You may send us a photo of the bride-to-be, a picture of the couple or a photo of the bride and groom. Please do not cut the photograph. The photo must be wallet-size and will be used as space permits. Black & white photos are preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) and return address on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Tuesday, January 13, 1998, 10 a.m. (No photos can be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, The Criterion, ATTN: Susan Etter, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Tuesday, January 13, 1998, 10 a.m.

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City			State		
Wedding Date	Church		City	State	
<input type="checkbox"/> Photo Enclosed <input type="checkbox"/> No Photo					
Signature of person furnishing information			Relationship	Daytime Phone	

Below is an example of how your listing will appear in The Criterion.



Burton — McGonigle
Elizabeth Anne Burton and Thomas George McGonigle will be married August 23 at St. James Church in Ellettsburg, Ky. The bride is the daughter of Mr. and Mrs. Robert James Burton. The groom is the son of Mr. and Mrs. Richard Parrott of Ellettsburg and Mr. Richard Shaffer of Kankakee, Ill.



Summitt — Stansbury
Jana Michelle Stansbury and Brian Scott Summitt will be married August 23 at St. James Church in Ellettsburg, Ky. The bride is the daughter of Mr. and Mrs. David Stansbury. The groom is the son of Mr. and Mrs. Thomas Stansbury.



Belton — Stewart
Heather Noel Belton and Robert Thomas Stewart will be married October 18 at St. Louis Episcopal Church. The bride is the daughter of Mr. and Mrs. Glenn W. Belton Jr. The groom is the son of Mr. and Mrs. Joseph T. Stewart.



Black — Hane
Jennifer Marie Black and Joseph W. Hane will be married October 18 at St. James Church. The bride is the daughter of Kenneth and Virginia Black of Crestwood, Ky. The groom is the son of William and Joan Hane.

EWTN head apologizes for criticizing cardinal

Mother Angelica questioned faith, ministry of Los Angeles Cardinal Roger Mahony during recent EWTN broadcast

LOS ANGELES (CNS)—Days after questioning Cardinal Roger M. Mahony's faith and ministry during her show, Mother Angelica of the Eternal Word Television Network apologized to the head of the Los Angeles Archdiocese.

"I do want to apologize to (Cardinal Mahony) for my remarks, which I'm sure seemed excessive," Mother Angelica said recently on her show, "Mother Angelica Live." But she continued to question the cardinal's teaching on the Eucharist as presented in a pastoral letter he issued Sept. 4 titled "Gather Faithfully Together: A Guide for Sunday Mass."



Cardinal Roger Mahony

Her initial comments came during an earlier show. She said Cardinal Mahony's teaching on the Eucharist was an example of what she said was an increasing trend toward secularization in the church that was frustrating efforts to evangelize Catholics.

She claimed he was confusing Catholics by allegedly teaching that the eucharistic bread and wine remained unchanged before and after the consecration.

"I'm afraid my obedience in that diocese would be absolutely zero," Mother Angelica added. "And I hope everybody else's in that diocese is zero."

Word of Mother Angelica's remarks spread quickly, reaching Cardinal Mahony in Rome, where he is serving as one of the co-presidents of the Synod of Bishops for America.

In a letter to Mother Angelica, Cardinal Mahony said he had not seen the show, but had received three e-mail messages regarding her comments which contained "basically the same wording."

For a Catholic not to believe in the real presence of Christ in the Eucharist is heresy, said the cardinal.

"I have a lifelong love for the Holy Eucharist, and it is

with great joy that I celebrate Mass each and every day, regardless of traveling or whatever part of the world I am in," he said in the letter.

He also said that he made specific reference to the doctrine of the Eucharist in a footnote at the very beginning of his pastoral letter.

In the footnote, the cardinal wrote: "While my focus in this [pastoral] letter is on the Sunday celebration of the Eucharist, all of the teachings and understandings of [the *Catechism of the Catholic Church* regarding the Eucharist] are understood as the principles upon which this [pastoral] letter stands."

The footnote also contained the Council of Trent's declaration on the Eucharist.

In the lengthy two-part pastoral, he emphasized that liturgy is central to Christian identity as the body of Christ, and called upon all Catholics in the Los Angeles Archdiocese to make a "concentrated effort" to revitalize Sunday Mass in their parishes.

Cardinal Mahony characterized Mother Angelica's accusations and the fact that she made them publicly on television as "astounding and reprehensible," and demanded that she make "an immediate public clarification and apology."

He added that "for you to call into question my own belief in the Real Presence is without precedence. To compound the matter, your call for my people to offer zero obedience to their shepherd is unheard of and shocking."

Mother Angelica's apology came at the beginning of a rambling, hourlong statement that was mostly devoted to a critique of the pastoral.

She said her earlier remarks were an expression of her "heart-felt concern over the contents of this pastoral. . . I could hardly believe that I could make such a mistake if such a clear statement [on the Real Presence] were [placed] right at the very outset [of the pastoral letter]."

That explanation was repeated numerous times and in different ways during the course of her remarks, which roamed from a story about the time she took a plane flight to the wrong destination, to the beauty of the

Immaculate Conception and the writings of St. Thomas Aquinas and St. Bonaventure.

In his letter, Cardinal Mahony also demanded that Mother Angelica assure viewers "that the cardinal archbishop of Los Angeles does, indeed, believe fully in the Real Presence and fosters devotion to this great mystery of our faith."

Instead, Mother Angelica appeared to use what she saw as the lack of clarity in the pastoral's terminology to question its theological foundations.

"I'm confused about what the [pastoral] letter says," said Mother Angelica. "I read the document all the way through. I saw many references to the assembly as the body of Christ . . . [but] there were very few references to the eucharistic elements as the body of Christ. What came through to me is the concentration on the assembly rather than the Eucharist."

"So, I felt the letter was unclear as to what the church teaches about the real presence, body, blood, soul and divinity of Jesus. I didn't find that clear, strong statement of the teaching of the church anywhere in the body of this letter to the people of Los Angeles."

While she admitted that the first footnote in the pastoral did contain a specific reference to transubstantiation—the changing of the bread and wine into the body and blood of Christ—she repeatedly criticized the pastoral for not including it more prominently and frequently.

Capuchin Father Gregory Coiro, spokesman for the archdiocese, said Cardinal Mahony was consulting with Vatican officials about Mother Angelica's comments. †



Mother Angelica speaks at the Call to Holiness conference in Detroit Nov. 2.

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The annual retirement collection for religious has been a generous outpouring of love and affection for the senior sisters of Our Lady of Grace and thousands of other men and women religious across the country.

For their lifetimes of service we offer them a moment of thanks.



**Sr. Mary Edwin
Wuertz, OSB**
Professed 1946

Sr. Mary Edwin loves being in the classroom, as student or teacher. She had perfect attendance from grades 1 to 12 while a youngster growing up in Washington, Indiana. Her teaching career began with a class of 63 third graders. She was 22. From that challenging beginning she taught for 48 years.

Sr. Mary Edwin's schedule is still full with regular opportunities for substitute teaching (2-3 days a week) and 2 days of tutoring. Because she enjoys good health she remains very active chauffeuring senior sisters to doctor appointments, running errands and caring for the needs of her sisters who receive 24-hour care at St. Paul Hermitage.



**Sr. Mary Jane
Ofer, OSB**
Professed 1935

Preparing primary grade students for the sacraments is one of Sr. Mary Jane's greatest joys as she looks back on her 45 year teaching career. She touched the lives of thousands of people of all ages through her service to the Church as teacher, associate director of religious education and assistant pastoral associate. Her active ministry spanned 56 years.

Now residing at Our Lady of Grace, Sr. Mary Jane plays the organ for Mass and Community Prayer, welcomes visitors to the monastery, teaches piano and enjoys the extra time she has for her first priority, prayer.



**Sr. Mellita
Schenk, OSB**
Professed 1930

A gifted musician, Sr. Mellita taught music, band and choir for 58 years. She had a knack for discovering talent in her students and encouraging them to excel. Her scrapbook holds hundreds of pictures of well disciplined, well tuned bands holding first place trophies.

Sr. Mellita still plays the organ for Mass and prayer at Our Lady of Grace. She has several piano and organ students. For relaxation, Sr. Mellita hand sews ornate Christmas stockings and tree skirts which she sells in support of the poor and needy.



**Sr. Mary Xavier
Mueller, OSB**
Professed 1936

If slow and steady wins the race, Sr. Mary Xavier is a champion. These two adjectives describe her attitude about life. She is methodical in her tasks and focused on her goals.

For 49 years, Sr. Mary Xavier taught grade school children. She influenced the lives of thousands of young people who learned not only what she taught but by what she lived.

Today Sr. Mary Xavier is a frequent visitor at St. Paul Hermitage where she brings a smile and a caring heart to its elderly residents. She also maintains the numerous kitchen and dining room towels used daily at Our Lady of Grace by the sisters and guests.



**Sr. Sophia
Dick, OSB**
Professed 1929

Sr. Sophia spent five months of her life completely paralyzed. She was 74 years old and had been stricken with Guillain-Barre Syndrome. It may have stopped a less determined person. Sr. Sophia looks back on her 52 years in the classroom with satisfaction. Her greatest triumph however, is overcoming her paralysis through hard work and tenacity.

Today, Sr. Sophia assists in the physical therapy lab, the very place where she finally took her first two steps after months of inactivity. She is so full of gratitude for being restored to health that she cannot do enough to praise God for the gift of another day.

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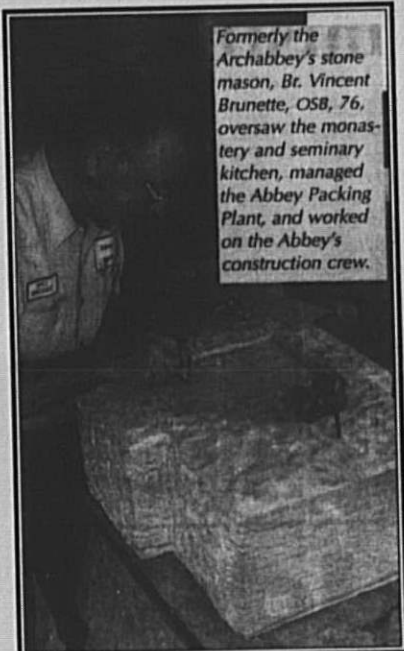
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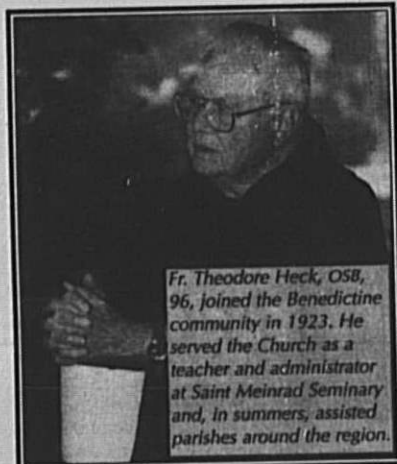


A moment of thanks



Formerly the Archabbey's stone mason, Br. Vincent Brunette, OSB, 76, oversaw the monastery and seminary kitchen, managed the Abbey Packing Plant, and worked on the Abbey's construction crew.

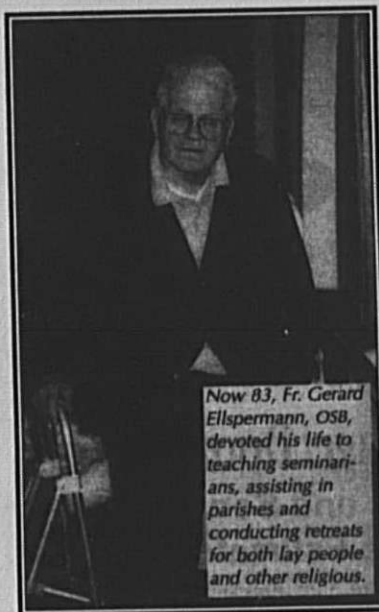
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Fr. Theodore Heck, OSB, 96, joined the Benedictine community in 1923. He served the Church as a teacher and administrator at Saint Meinrad Seminary and, in summers, assisted parishes around the region.

"Since I arrived at Saint Meinrad in 1938, I've been privileged to do a variety of work for the Archabbey and, therefore, the Church.

"The most important work we do, of course, is our prayer. Since our monastery began in 1854, we've come together for prayer several times a day, every day. We pray not for ourselves, but for the world and for the generous supporters of our work."



Now 83, Fr. Gerard Ellspermann, OSB, devoted his life to teaching seminarians, assisting in parishes and conducting retreats for both lay people and other religious.

"Ever since I was a very young man, I was interested in religious life. Priesthood was a way to thank God for life itself.

"In my older days, I appreciate that I can still pray the Divine Office and live the community life.

"I keep all who make this life possible in my daily offering at Mass. "

"I feel God chose me for the monastic priesthood, and I've had nothing but joy.

"I know that, through others' generosity, God is taking care of me and my community.

"One of the benefits of getting older is that you have more time to pray. I pray often for all who make my monastic life possible. "



Saint Meinrad
Archabbey

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Venerable Mother Theodore Guerin founded the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, in 1840.



Vatican issues document on lay ministry

Statement draws questions, criticism from some Austrian, German, U.S. bishops

WASHINGTON (CNS)—A new Vatican instruction warning against abuses of lay ministry in the church brought criticisms from Austrian and German bishops and questions from some U.S. bishops. (See related editorial, page 4.)

A top German church official said it indicates Vatican "mistrust for the laity" and a U.S. archbishop described its tone as "anxious."

The document praises the growing involvement of lay people in the liturgical and ministerial life of the church. But it warns that certain abuses can cause Catholics to misunderstand or ignore the different vocations, roles and

responsibilities of priests and lay people.

It emphasizes the unique place in the church's life of ordained ministry based on apostolic succession, calling it "an essential point of Catholic ecclesiological doctrine."

Titled "Instruction on Certain Questions Regarding the Collaboration of the Nonordained Faithful in the Sacred Ministry of the Priest," it was approved by Pope John Paul II and signed by the heads of eight Vatican agencies, including the Congregation for the Clergy and the Pontifical Council for the Laity.

At a Vatican press conference on the new document, Archbishop Crescenzo Sepe, former secretary of the clergy congregation, said it is important for the health of the church to maintain clear distinctions between ordained ministry and lay ministry.

"If a nurse, in caring for a patient, performs a task only doctors perform, it is not the doctor's profession which is

threatened, but the patient's health," he said.

The document reaffirms such rules as the one that reserves preaching of a homily at the Eucharist to an ordained deacon, priest or bishop.

It reaffirms involvement of lay people in "the pastoral ministry of clerics in parishes, health care centers, charitable and educational institutions, prisons" and other situations. But it insists that this should be done only when necessary because of a lack of sufficient priests "and not for reasons of convenience or ambiguous 'advancement of the laity,' etc."

Among specific areas dealt with in the instruction are church norms for ministry of the word, preaching, Sunday celebrations in the absence of a priest, ministry to the sick, assisting at marriages, administering baptism and distributing Communion.

It also touches on church administration and decision-making. It highlights church laws that limit parish and diocesan

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pastoral councils to a strictly consultative role.

It says that lay participation in the exercise of pastoral care "cannot in any way replace the office of parish priest" and the competency of "directing, coordinating, moderating or governing the parish" belongs to the pastor alone, who must be a priest.

In the United States, bishops got prerelease copies of the instruction Nov. 9 as they began gathering in Washington for the fall meeting of the National Conference of Catholic Bishops Nov. 10-12.

The instruction came up several times at a Nov. 9 workshop on lay ministry attended by about 50 bishops.

Archbishop Daniel E. Pilarczyk of Cincinnati, one of the workshop presenters, contrasted the Vatican document's "anxious" tone about lay ministry with the "more positive" tone of the workshop materials.

Bishop James R. Hoffman of Toledo, Ohio, led a short discussion of the instruction Nov. 10 during the bishops' meeting. He said the document "needs to be viewed through the lens of the ordained priesthood" or else it will be easily

misunderstood.

"It is not intended to disvalue the pastoral ministry of lay women and lay men," he said.

Its purpose, he said, is "to reaffirm the indispensable role of the ordained priest."

He said the specific norms that make up the main body of the instruction basically reaffirm existing canon law regarding what ministries lay people may perform under what conditions, and what is reserved to the ordained minister.

Archbishop Thomas C. Kelly of Louisville, Ky., expressed concern, on behalf of lay Catholics who are chaplains in hospitals and other institutions, about a norm in the instruction which says the nonordained are not to assume certain titles, among them "chaplain."

Bishop Thomas D. Doran of Rockford, Ill., said that norm uses the term "assume," but there is a difference between laity assuming titles on their own and church authorities using such

titles to designate people involved in certain ministries.

In Rome, however, a clergy congregation official told Catholic News Service that the norm on titles is intended to reaffirm the Code of Canon Law's restriction of use of the title "chaplain" to ordained priests. †

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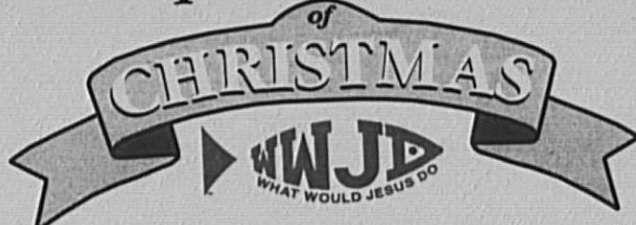


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Sacraments celebrate conversion to a fuller life

By Fr. Lawrence E. Mick

Psychologists have a booming business because people don't like to change. They keep doing things that create the same problems for them over and over again. You can find this in almost any group, including church groups.

While some people may appreciate certain changes that obviously make life better (few people would object to getting a raise in their paycheck, for example), they often find change to be difficult or even painful.

"Nobody likes to change" is an adage that causes many heads to nod in agreement in most church groups. That confronts us with a bit of a conundrum, however.

Every Sunday church people assemble in hopes of becoming better persons, gathering for worship so that God can change them into better Christians.

If nobody likes to change, why do people come week after week seeking to be changed?

It seems to me that most churchgoers really do want to become better people. The problem is that becoming better means changing, and changing means leaving something behind.

We want the results of the change, but we don't like what change requires of us.

The word that the Christian tradition uses for this kind of change is "conversion."

Conversion has both a negative and a positive side.

- It means letting go of the past to move into a better future.
- It means letting go of sinful habits to live more fully in the life of grace.
- It means letting go of selfishness to grow in our ability to love.
- It means letting go of a part of who we are so that we can become more like Christ.

The death and resurrection of Jesus, often called the paschal mystery, provides the motif of the conversion process for Christians.

Conversion means dying to sin and selfishness so that we can rise to new life in Christ. This dual motif speaks of the pain of conversion (dying) and the joy that it promises (rising).

All seven sacraments, in various ways, bring us into contact with the paschal mystery of Christ:

Baptism—This sacrament plunges us into the death of Christ and raises us to new life in him. It sets us on a life journey of conversion, a life marked by the motif of dying to sin and rising to fuller life.

Confirmation—It affirms that bap-

tismal commitment, focusing on the gift of the Spirit who enables us to live in union with Christ.

The Eucharist—Every celebration of the Mass gives thanks for the death and resurrection of Jesus and calls us to link ourselves to his sacrifice and to live as he did, dying to self and giving our lives in love for others.

Penance—The early church writers often called penance a "second baptism," because it calls us again into the process of conversion first celebrated in baptism. If we have sinned after baptism, penance celebrates a renewed conversion, another dying to sin and rising to life in Christ.

Anointing of the sick—This sacrament invites those who are sick to unite their sufferings to the sufferings of the crucified Christ and to find new life in him.

Marriage—The celebration of marriage may seem to be only about love and romance, but the Christian community knows that the marriage union demands a continual dying to self in order to grow in love. Married couples strengthen their union by striving to imitate Christ and loving as he did, giving themselves for the sake of the beloved.

Holy orders—This sacrament also calls those who are ordained to conform their lives to Christ, dying to self and giving themselves in service to the community.

All the sacraments call those who celebrate them to embrace the cross of Christ, to give their lives for the sake of the world as Jesus did.

At the same time, the sacraments celebrate the truth that such dying to self always leads to a new and fuller life.

If sacraments focused only on the death of Jesus, celebrating them might depress and discourage us. It is the certainty of resurrection that enables us to embrace the cross with confidence and with joy.

The Rite of Christian Initiation of Adults is gradually helping Catholics come to a better understanding of conversion.

As candidates for initiation into the church travel the journey of conversion, they invite the rest of us in the community to share in that journey. All of us are in need of further conversion.

This transformation does not occur without our cooperation, of course. Conversion only happens when we open ourselves to God's grace and allow God to change us.

Such openness to change may allow God to give us the best Christmas present we'll ever receive: new life in Christ and joy beyond measure.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



Most churchgoers want to become better people, Father Lawrence Mick explains. The problem is that becoming better means changing, and changing means leaving something behind. The word that the Christian tradition uses for this kind of change is "conversion."

The process of conversion should be a part of daily life

By Fr. David K. O'Rourke, O.P.

To many people, conversion can sound like a magic moment, the kind of special event that occurs rarely, if ever, in the lives of ordinary people.

We may think it happens only to special people, or under very exceptional circumstances. But conversion is much more ordinary, much more common. It is a recognizable process.

Granted, it is a process which often takes us by surprise, but it is made up of the ordinary things of daily life.

The word "conversion" refers to a turning. We all reach turning points in our lives where we know that things can't

keep going the way they are and that something has to give or change.

Usually some inner discomfort forces these realizations upon us, lets us know change is needed, and leads us to a conversion, a turning point.

What makes a conversion religious is the goal that ordinary human things are pointed toward. For Christians, that goal is God. Conversion does not mean turning our backs on the normal things of life. It means giving them a context. And for Christians, that context is Christ and the kind of lives he would have us live.

(Dominican Father David O'Rourke resides in Oakland, Calif.) †

Discussion Point

Faith inspires peace and joy

This Week's Question

Tell of one way faith changed you—converted you from "old ways."

"Through the Cursillo movement, my faith was brought alive. Now I understand the significance of the Mass and the celebration of the Eucharist, and this change has brought me a deep sense of peace." (JoAnn Brewer, Cuba, Mo.)

"Faith helped me understand my own self-worth by realizing that everything a human being is is a gift from God. Before, I don't think I valued what it meant to truly be human, or to be me, enough." (Eugenia Wuhrmann, Milwaukee, Wis.)

"There has been no startling conversion, but faith

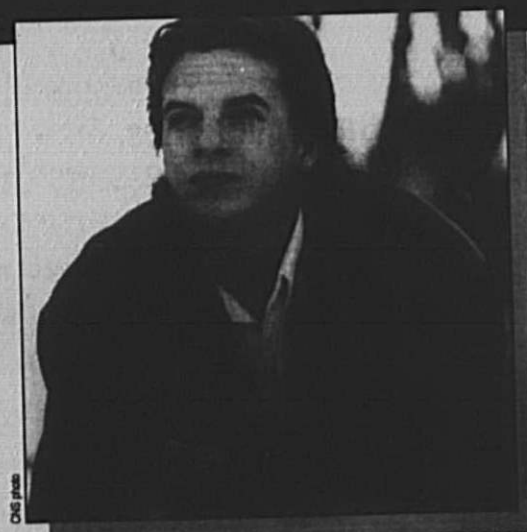
gives me a sense of joy and the understanding that life is worth living. It is the power source of my life." (Rosemary Horan, Alpena, Mich.)

"For any obstacles in my life, I know I can trust in God to provide answers and help—often in unexpected ways. With this faith, life is easier and less stressful." (Martha Dufour, Madawaska, Maine)

Lend Us Your Voice

An upcoming edition asks: Where would you say you encounter God most powerfully?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100. †



Entertainment

Movie Review/Gerri Pare

Flubber fails as comic remake of 1961 movie

Robin Williams stars in Disney's remake of the 1961 comedy *The Absent-Minded Professor*, but the real star is the flying rubber he discovers and calls *Flubber*.

The film's belabored opening reveals that Professor Brainard (Williams) is so consumed with creating this revolutionary material he has unwittingly

left his incredibly understanding bride, Sara (Marcia Gay Harden), at the altar—twice.

She is also president of their bankrupt college, so her woes are many when once again she is stood up at the church.

However, back in his cellar, Brainard has succeeded beyond his wildest imagination. Little green blobs, some looking like clones of the Pillsbury Doughboy, burst forth from his laboratory and zoom around town, creating merry mayhem before returning home.

Although the professor apologizes to Sara a day later, excitedly explaining that his flubber discovery will save the college, this time she won't listen to his excuses. Sara even accepts a date to attend a basketball game with crafty Croft

(Christopher McDonald), a rival academic who is intent on stealing Brainard's new discovery—and his sweetheart.

Just as nefarious is the thieving magnate Hoenicker (Raymond Barry) who sends his two lackeys (Ted Levine and Clancy Brown) to raid the professor's home. However, the men are first rewarded with big bruises and bumps courtesy of some flubber-laced golf and bowling balls.

The professor, meanwhile, has decided to help the college basketball team by coating their sneakers with flubber, enabling them to leap to the gym ceiling and dive right through the hoop, ball and all!

But a showdown is building at the Hoenicker mansion, where the professor must harness his freaked-out flubber against those who would steal his secret formula, close his college and swipe his sweetheart.

Director Les Mayfield flubs it by stressing all the special effects, leaving both the plot and characters looking anemic. The human cast is pretty much immaterial in this remake as the flubber's flying feats monopolize the center stage.

As such, Williams has little need to inject his madcap comic genius into proceedings where zooming green gobs of goo can and do incapacitate their puny human prey on a regular basis.



Robin Williams, as absent-minded professor Phillip Brainard, is the brains behind the new energy source *Flubber*. The U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.

This may delight young children, but there are a couple reasons *Flubber* is not so wonderful for very young viewers.

The level of mindless mayhem and havoc the flubber creates is so exaggerated it is no wonder the movie received a PG rating for parental guidance as opposed to a G rating for general viewing.

In the film, people are battered about to such an extent that it isn't really funny; the movie sadly becomes a bruising comedy.

Then there are two gratuitous scenes that may bother parents.

In the first, the professor stumbles into the wrong class—of art students—and is oblivious of the nude male and female models in front of him. Although there is no actual on-screen nudity, the scene still looks too suggestive for young children.

More puzzling is another scene in which the professor's talking, flying robot uses a computer to create a virtual-

reality female garbed in a negligee that goes to awaken the sleeping professor. The only thing this scene accomplishes in the movie is raising parents' eyebrows.

At one point, the movie's story stops dead in its tracks to accommodate a full-scale musical production number of scores of flubberettes who wriggle and dance chorus-line style as if they were animated fugitives from a Busby Berkeley musical. It's the movie's most joyful scene, but it shows how the rest of the movie lacks the charm and the visual wit that this scene displays so well.

Due to frequent slapstick violence and fleeting sexual innuendo, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.) †

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For further information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.

Yes, I'm interested!

Name _____ Phone _____

Address _____
(Mail to Mary Ann Schumann at address above)



The Rainmaker pushes the edge on credibility

Acclaimed director Francis Ford Coppola adds little luster to his reputation with a bland adaptation of John Grisham's *The Rainmaker*, a new release from Paramount.

In heavy-handed fashion, Coppola (who also wrote the screenplay) sets up who to cheer for and who to dislike, namely underdog novice lawyer Rudy (Matt Damon) up against an unspeakably greedy insurance company represented by smug corporate lawyer Leo Drummond (Jon Voight).

Just as surely as David will defeat Goliath, Rudy will undoubtedly rescue another endangered client, Kelly (Claire Danes), from her husband's (Andrew Shue) murderous beatings. And not to forget the best interests of his little old landlady (Teresa Wright), whose son is only interested in an inheritance.

The central plot concerns how a sweet young man dies of leukemia after Great Benefit Insurance Co. refuses to pay for a bone marrow transplant. His indigent but indignant mom (a quietly affecting Mary Kay Place) hires Rudy to go to trial.

Using all his pint-size proportions to comic effect, Danny DeVito plays Rudy's irascible and shamelessly ambulance-chasing partner, who digs up a fired claims agent (Virginia Madsen) willing to blow the whistle on Great Benefit.

Meanwhile, between Kelly and her battering spouse, things come to a head—as in a blow to the head—almost ending Rudy's career before it's begun since he is a primary participant.

However, the audience knows it must get the satisfaction of seeing both the insurance executives and their cocky lawyers vanquished despite Rudy's vast inexperience.

With the narrative being so predictable and audience emotions manipulated in such obvious fashion, the movie's length

becomes a bit of a trial in itself.

The performances are well crafted, with many name stars in small roles, such as Danny Glover and Dean Stockwell in judges' robes, Roy Scheider as Great Benefit's CEO, Mickey Rourke as yet another thieving attorney, and Randy Travis as a juror.

However, as the story frequently lags, the compensation of recognizing numerous actors is small solace.

The twin evils of unethical lawyers and soulless corporations are such easy targets that the triumph of youthful idealism over boundless greed seems almost simplistic.

What *The Rainmaker* could have used was a sprinkling of subtlety in its execution.

Because of brief but intense violence, the U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13. †

Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

Recently reviewed by the USCC

Alien Resurrection	A-III
Flubber	A-II
Mortal Kombat Annihilation	O
The Mouse	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

The Movie Review Line is made available through the Catholic Communications Campaign.

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, December 14, 1997

- Zephaniah 3:14-18
- Philippians 4:4-7
- Luke 3:10-18

The Book of Zephaniah is the source of this weekend's first reading.



Zephaniah wrote in the seventh century before Christ. At the time, the kingdom once ruled by David and Solomon had been divided. In itself, this was a difficult reality for the prophets to accept since David had been selected by God for rulership, and after him his descendants. All the people were bound to honor this dynasty.

Division of the kingdom, with separate kings governing different nations, fundamentally upset this arrangement.

For both kingdoms, survivors of the original unit reigned over by Solomon, misfortune and hardship were chronic.

The prophets saw in this fact proof that disobedience to God basically distorted human life.

Yet, while the prophets bitterly denounced disloyalty or indifference in the people's relations with God, they never preached that God would turn away. Always God was merciful.

But still, justice would prevail. On a great, awesome "Day of the Lord," God would come upon the earth and correct the wrongs. The wicked were to be identified and punished. The devout would triumph.

The second reading is from Paul's Epistle to the Philippians.

In this reading, the apostle insists that "the Lord is near." In other words, the "Day of the Lord" will be soon, but it is no time for fear and despair. To the contrary, Paul joyfully calls his readers to rejoice!

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication. Please include name, address, parish and telephone number.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. †

He counsels his audience to dismiss all anxiety from its minds.

Acknowledging the might of God over all, he urges the people to pray—but to pray with gratitude.

Once more this Advent season, the church turns to St. Luke's Gospel for its weekend Gospel proclamation. And, once again, John the Baptist is the central figure.

This story says that tax collectors were presenting themselves to John for baptism. To understand this text, and others in the Gospel which mention tax collectors, it is useful to recall that these persons collected taxes for Rome, the occupying military aggressor which so humiliated and oppressed the Jewish people.

Representing Rome was bad enough. Collecting funds to sustain the Roman imperial government was worse. But the final outrage was in the way Rome hired tax collectors, and the attitude which Rome gave its tax collectors.

Tax collectors could demand what they themselves wanted. However, only a portion had to be returned to Rome. The collectors kept the rest. It was legalized graft and greed—and of course the uttermost disloyalty to the tax collector's own people and heritage.

Reflection

This Sunday in Advent formerly was called "Gaudete Sunday" since in the Latin liturgy, the Introit, or Entrance Verse, began "Gaudete!" It means "Rejoice in the Lord always!" (This verse still appears in the English liturgy.) In the old rubrics, vestments for this day were rose, violet touched with gold.

Advent still is underway, but the brightness of Bethlehem is on the horizon. The Lord is near! Rejoice!

The liturgy presupposes human sin and worldly disobedience to God. As was the mind of the prophets, sin brings havoc upon human societies and to human hearts.

However, in these three readings, the church is thrilled with the thought that salvation is near. But salvation is not a conquest. It is God's gift, to be received voluntarily by people. They receive God by responding as Zechariah, Paul and Luke all admonished.

If we admit God, then God gloriously will come into our hearts—as in Bethlehem—in peace and with the gift of everlasting life itself. †

Daily Readings

Monday, Dec. 15
Advent weekday
Numbers 24:2-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, Dec. 16
Advent weekday
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, Dec. 17
Advent weekday
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Thursday, Dec. 18
Advent weekday
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-24

Friday, Dec. 19
Advent weekday
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Saturday, Dec. 20
Advent weekday
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Sunday, Dec. 21
Fourth Sunday of Advent
Micah 5:1-4a
Psalm 80:2-3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45

Question Corner/ Fr. John Dietzen

Column on war prayers generates commentary



Dear Readers: Several weeks ago, a Vietnamese Catholic inquired about "war prayers," our blessing of weapons and bombers, our petitions for victory, to conquer the enemy, and so on. What are we really praying for, he asked. I gave a brief response and invited other comments.

The response was overwhelming. I am grateful for the dozens of thoughtful, inspiring and moving expressions of concern about the subject.

One man summarized particularly well the spiritual searching and anguish which characterized nearly all the letters.

The writer fought five years in the air battles over Europe during World War II, with the British Royal Air Force and the U.S. Army Air Corps.

The New Jersey veteran flew on more bombing raids over Germany than any other American. His new book about that war and others since may soon serve as background for a cable television series.

Perhaps it helps us all to hear what these men and women have to say. What follows is taken from his comments:

During the wars, our chaplains were there for several reasons, primarily to address the spiritual needs of the men and women in the armed services. Regardless of their personal opinions, their role was not to politicize, other than to pray for a peaceful resolution of the war.

By mandate, they did not personally participate in combat; they carried no weapons. Catholic chaplains saw their jobs as in-the-field parish priests.

Their officer rank was simply a way to provide them more stature; their leadership role was limited to meeting the religious needs of the military personnel.

As Americans and human beings, they obviously felt our cause was a just one. They prayed for the safety of our men as parish priests pray for their parishioners.

But they also prayed for our enemies whose troops, like our own, hated war. Chaplains on both sides prayed for no casualties. But such prayers were more for an early end of the conflict, not a contradiction of moral values.

Chaplains often stood at the end of

the runway as pilots took off, not to bless the airplanes and the bombs, but to pray for the men in those aircraft as part of the human family.

My research into the Vietnam War came when North Vietnam began seriously to threaten South Vietnam, a time when America was least able to act rationally.

The best intentions of many were shattered as a "police action" turned into a nightmare that lasted longer and did more physical and social harm to more people (Americans and Vietnamese) in any single place than any other war in American history.

Nearly one-third of the deaths were children under 13. Millions of people were dislocated in a new strategy for the United States to destroy an enemy's territory, food crop, economy and culture as part of an entire ecosystem.

From the larger viewpoint of morality, your Vietnamese inquirer might be told something one Franciscan chaplain told me during World War II: "Pray for an end of all wars, and remember never, never qualify, put limits on, the mercy of God in making judgments about our wars."

Q We know the parents of the Blessed Virgin Mary were Anna and Joachim. Who were St. Joseph's parents?

A Outside of Scripture, Christian tradition gives us no information at all about the parents of St. Joseph.

In fact, the Bible itself is no help. Two different fathers are listed for St. Joseph in the Gospels. In Matthew (1:16), the father of Joseph appears with the name Jacob. In Luke (3:23), Joseph is said to be the son of Heli. However, neither genealogy intends to give a complete line of descent.

Matthew obviously wanted to emphasize Jesus' descent from King David and Abraham, while Luke's concern is Jesus' human descent from Adam.

About Joseph's mother, not even Scripture gives us a hint.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.) †

My Journey to God

Advent

Waiting . . .
Life seems so empty now
as winter covers branches bare
and darkness
fills the evening sky.
Where is hope?
Will we ever know
the warmth of love
in bitter cold
of hardened hearts?

The stillness holds my breath
and quiet enters there
until a tiny flame of light
is born
somewhere deep within.
This is the mystery
of God with us,
Emmanuel the one foretold,
who leads us to become
Christmas once again.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

December 12

Our Lady of the Greenwood, Greenwood, 335 S. Meridian St., will celebrate Mass for the feast of Our Lady of Guadalupe, Latin American tradition, 7 p.m., Madonna Hall. For information, call 317-535-7950.

Cardinal Ritter High School, Indianapolis, 3360 W. 30th St., will hold its annual Raider Nightwatch, 6 p.m.-midnight, a fun-filled evening to include icebreakers and a pizza party. This event is for 8th grade students considering Ritter for their high school years. For more information, call 317-927-7825.

December 12-13

Sacred Heart Parish, Indianapolis will present a living nativity scene, 5-8 p.m., in the parish hall, 1125 S. Meridian. For information, call 317-638-5551.

December 13

Marian Heights Academy, Ferdinand, will hold an open house for 1998-99 enrollment. For information, call 812-367-2313.

Shepherds of Christ will hold an evening of prayer for reparation, conversion of sinners, consecration, 7:30 p.m., St. Augustine's Chapel, Little Sisters of the Poor, Indianapolis, 2345 W. 86th St. For information, call 317-769-3610.

December 15

Roncalli Band Boosters will hold Pizza Hut Night, 4-9 p.m., Beech Grove location, Emerson and I-465. Bring family and friends. For information, call 317-888-6173.

St. Ambrose Parish, 325 Chestnut St., Seymour, will present "3 1/2 Stories of Christmas," starring Frank Runyeon, 7 p.m. For information, call 317-888-6173.

tion, call 812-522-2686.

December 19-21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, will hold "Advent Silent Retreat," 7 p.m. Cost: \$100. For information call, 317-788-7581

Recurring

Daily

Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will present an exhibition of Jan Tenenbaum's primitive print-making techniques entitled "Sources." For information, call 812-535-5212.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass, 8 a.m.

Weekly

Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass, 1:30 p.m.

St. John the Apostle Parish, Bloomington, will host the series "St. John of the Cross: An Introduction to His Thoughts and Writings," presented by Father Dan Donohoo, 7-9 p.m. For information, call 812-339-6006.

Holy Rosary Parish, Indianapolis, 520 Stevens St.,

will host the series "Rosary as a Walk with Jesus and Mary," presented by Providence Sr. Mary Slattery, 4 p.m.

St. Anthony of Padua Parish, Clarksburg, will present, "Mary, Life and the Sacraments," 6 p.m. For information, call Bob or Phyllis Burkholder at 812-246-2252.

Mondays

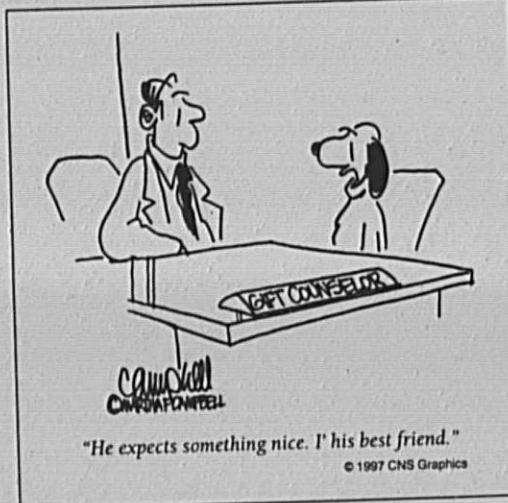
Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will hold yoga class, 7:30-8:30 p.m. Cost: \$36 advanced; \$8 per session. For information, call 317-788-7581.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet, 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. For information, call 317-299-9545

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.



St. John the Evangelist Parish, Indianapolis, will present "Advent Tidings," hosted by Fr. Thomas Murphy, 12:45-1:30 p.m. For information, call 317-635-2021.

Wednesdays

"Wednesdays at the Woods" for prospective students at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods. For information, call 812-535-5106 or 800-926-SMWC.

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will offer a follow-up to "Centering Prayer," 7-9 p.m.

Cost: \$75. For information, call 317-788-7581.

Catholic Social Services, Indianapolis, 1400 N. Meridian St., will offer "Survivors of Childhood Sexual Abuse" group to meet every Wednesday, 6:30-8:30 p.m. For information, call Linda Clarke at 317-236-1500.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament every Friday, 8 a.m.-7 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday, 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday, 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday, 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church, 7-8:15 p.m. For information call 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to Cardinal Ritter High School, will hold Benediction of the Blessed Sacrament, 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U. S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis,

—See ACTIVE LIST, page 23

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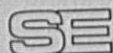
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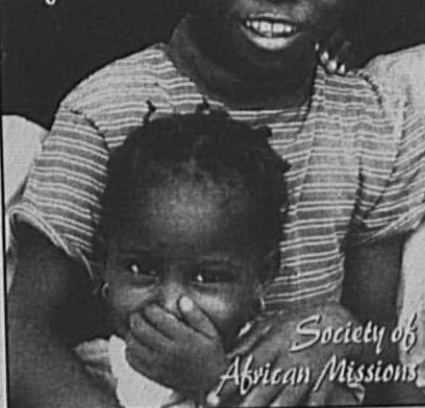
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Takoma Park, MD 20912



The Active List, continued from page 22

3600 S. Pennsylvania St., will hold First Friday vigil adoration, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., will hold a Sacred Heart devotion, 7-8 p.m.

St. Thomas Parish, Fortville, will celebrate Mass and exposition of the Blessed Sacrament, 6:30 p.m., followed by discussion of the Eucharist.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary, 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Holy Angels Parish, Indianapolis, 740 W. 28th St., will hold exposition of the Blessed Sacrament, 11 a.m. to 12 noon.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, will hold First Friday eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays
St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour, 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Second Wednesdays
The archdiocesan Family Life

Office, Natural Family Planning classes, will meet at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7:30 p.m. Cost: \$20. For information, call 317-236-1596 or 1-800-382-9836.

Second Thursdays
Focolare Movement meets Thursdays, 7:30 p.m. at the home of Millie and Jim Komro. For information, call 317-257-1073 or 317-845-8133.

Third Mondays
Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. For information, call 317-236-1586.

Third Wednesdays
Catholic Widowed Organization will meet, 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For information, call 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, Indianapolis, 9001 N. Haverstick Rd., Mass, 2 p.m.

Third Thursdays
Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night, 7 p.m.

Third Saturdays
The archdiocesan Pro-Life Office and St. Andrew the Apostle Parish, Indianapolis, 3922 E. 38th St., will have a

Mass for Life, 8:30 a.m., followed by a prayerful walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays
The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, 3 p.m. Benediction and Franciscan service followed by business meeting and social. For information, call 317-547-6651

Bingos
MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C

Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher,

Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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WHEN:

Wednesday, December 31, 1997
Dinner: 6:30 - 8:00 p.m.

COST:

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sign.

"Character wins," Barr said. "I told the kids that after our games. I reminded them that kids with character win ball games. They're good young men, they worked

will work. I said a quick prayer for God to be with me whatever I do. Then I decided I was going to go ahead and go for it because I could see it was there."

After his game-winning leap into the

Jeff and Jason Callis from St. Pius X Parish boarded an early-morning flight to El Salvador with teen-agers from Chatard and St. Pius and chaperones to spend a

didn't even have shoes. They just talk with us, and it got me thinking about the simple things in life. It was really nice."

See CHATARD, page 25

Bishop Chatard High School congratulates Coach Craig Barr and the entire BCHS Trojan football team and coaching staff for all of their hard work and dedication in making their dream of a state championship a reality in 1997!

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State
Football
Champions**



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Chatard
High
School**

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CHATARD

continued from page 24

That experience of community reminded him of the many ways coaches, parents, alumni and students worked together to support the football team, he said. And as a liturgical assistant for Archbishop Daniel M. Buechlein, Andy said he has learned a lot about faith and the importance of community.

St. Joan of Arc parishioner DuJuan Daniels of Indianapolis also said he will always remember the Chatard community. The senior tailback said he couldn't have become the top rusher and scorer in the state this year without team support.

"We knew we had a lot of seniors and a strong nucleus and felt we could contend for state this year," DuJuan said. "We won sectional titles two years in a row, and felt we could win the state title this year. It

was a great experience because the Chatard family really got behind us. The fan support was great. It was neat to see how the Chatard family came together during this football season."

When the seniors were freshmen, DuJuan said, they made a pact to win a state title for Bishop Chatard.

"Our freshman year we only won two games," he said, "but we knew we had the talent, ability and work ethic to one day be state champions. And all the hard work that we put in finally paid off. We always dreamed about being state champions. We envisioned it. Now that it's happened it's that much more special to us."

Team members and coaches prayed together every week, DuJuan said. "We always had a chapel session before games. We asked the Lord to keep us safe, then we offered individual prayers. I think that really got the adrenaline flowing in us, knowing that the Lord was with us." †



Photo by Mary Ann Weyand

Volunteers

Cathedral High School seniors Jeremy Brown from St. Lawrence Parish in Indianapolis (from left), Uttam Dubal of Indianapolis, Annie Lintzenich, also from St. Lawrence Parish, and Jill Glaser from Our Lady of Grace Parish in Noblesville arranged donated toys Dec. 1 at the Midtown Community Mental Health Center's Christmas Toy Store. Cathedral students have helped with the project for 20 years.

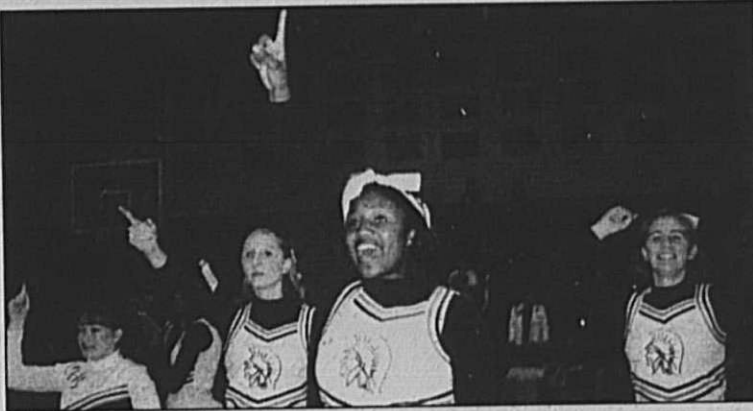


Photo by Gayle Kuster

Bishop Chatard High School varsity cheerleaders (from left) McKenzie Deperd, Diane Honaker, Amber Clarke and Helen Seidel lead cheers during a post-game celebration Nov. 29 in the school gymnasium.

Pro-life office sponsors third youth trip to March for Life

There are still a few openings for the archdiocesan youth bus trip to the March for Life in Washington, D.C. in January.

The third annual pro-life pilgrimage Jan. 20-23 is coordinated by the archdiocesan Office for Pro-Life Activities.

This year 237 high school students and 36 chaperones will participate in the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception and the March for Life up Constitution Avenue to Capitol Hill.

For information about limited seating

available at press time, call the pro-life office at 317-236-1569 or 800-382-9836, ext. 1569.

...

Cardinal Ritter High School in Indianapolis will sponsor its annual Ritter Nighwatch for eighth-grade students on Friday, Dec. 12, from 6 p.m. to midnight.

Activities include ice-breakers, a pizza party, attendance at Ritter's boys' basketball game with Bethesda Christian School, and a dance after the game. For information, call Ritter at 317-927-7825. †

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Monthly Pro-Life Mass

at

St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

December 20, 1997

January 17, 1998

February 21, 1998

March 21, 1998

April 18, 1998

May 16, 1998

June 20, 1998

Schedule of Events

8:30 Mass at St. Andrew
9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



Archdiocese of Indianapolis

The Church in
Central and Southern
Indiana

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ARZATE, Santiago, 74, St. Ann, Indianapolis, Dec. 1. Husband of Marie (Carter) Arzate. Father of Dennis, Jimmy, Curtis Arzate. Grandfather of nine.

BARTON, Mary Margaret, 72, Our Lady of Perpetual Help, New Albany, Nov. 30. Wife of Sterling J. Barton. Mother of Thomas, Gary Lee, David Barton, Julia Wilkerson, Linda Roberts, Denise McCormick, Lisa Kahl. Sister of Butch, A.J., Steve Hall, Doris Choiniere, Beth Cooley, Dee Dee Tibbs. Grandmother of 20. Great-grandmother of 26.

BURTON, Joann E., 68, Our Lady of the Springs, French Lick, Dec. 1. Mother of Annie Brown. Sister of Henry, Robert, Clair, Sue Burton, Ruth Bolling, Margaret Crews, Myrtle Anderson, Geneva Nigg.

CATT, Harold R., 71, St. Malachy, Brownsburg, Nov. 30. Husband of Geraldine Catt. Father of Lawrence D., Gary T., Jeffrey P., Kenneth, Ronald Catt, Cynthia Huls. Grandfather of 15. Great-grandfather of four.

CHILDERS, Paul, 62, St. Anthony, Indianapolis, Nov. 24. Husband of Susan Childers. Father of Paul, David, Roy, Steven, Susan, Childers, Sherry Karr. Stepfather of Kay Spencer, Greg, Michael, Jeffrey Scharlau.

CONNOR, Edna J., 77, Holy Spirit, Indianapolis, Nov. 23. Mother of Vernon J. Connor III, Karen A. Hagaman. Grandmother of five. Great-grandmother of five.

COYLE, Mary Joan, 69, St. Joseph, Rockville, Nov. 26. Mother of Connie Taylor, Daniel, Monte Coyle. Grandmother of two. Step-grandmother of three.

CRUM, Rollin J., 85, St. John the Baptist, Osgood, Nov. 27. Husband of Louise Crum. Father of Fred Crum. Brother of Lawrence, Robert Crum, Frances Sheesley.

DAVIS, James H., 78, Holy Name, Beech Grove, Dec. 5. Husband of Ruth A. (Watson) Davis. Father of Carolyn Monaghan, Barbara Bowers, Mary R. Haller, Susan Davis, James E., John Davis. Brother of Ina Ledbetter, Betty Stringer, Bernie Davis. Grandfather of 12. Great-grandfather of two.

DRAGOO, Vittoria M., 78, St. Monica, Indianapolis, Nov. 27. Mother of Scott Dragoo, Mary Martha Ginger. Sister of Emilia Monaco, Bianca Carpigo. Grandmother of two.

DUNK, Janet K., 78, Holy

Spirit, Indianapolis, Dec. 1. Wife of Charles G. Dunk.

EIGEL, Anna B., 86, St. Augustine, Leopold, Nov. 12. Mother of Wayne, Mary Phillips, Linda Redden, Barbara Zuelly, Violet Austin. Sister of Louis Norman, Quentin Gayer, Clara White. Grandmother of 14. Great-grandmother of three.

FARRELL, Judy D., 50, St. Malachy, Brownsburg, Nov. 24. Wife of Michael Farrell. Mother of William E., Sean M. Farrell. Daughter of Mary and Charles J. Brown, Jr. Sister of Lee, Lisa, Brown, Pat Wethington, Pam Waggoner.

FLETCHER, Anita C., 89, Christ the King, Indianapolis, Nov. 29. Mother of Thomas M., J. David Fletcher. Grandmother of three. Great-grandmother of three.

GIBBONS, Theresa Mary, 71, Holy Name, Beech Grove, Nov. 14. Mother of John J., Joan M. Gibbons, Jacqueline A. Byers. Sister of Franciscan Sister Virginia Van Benton. Grandmother of four.

GILLOOLY, David Keith, 75, Sacred Heart, Jeffersonville, Nov. 28. Father of Michael D. Gillooly, Betty Ann Simpson, Nancy M. Hartshorne. Grandfather of two.

GISLER, Ann E., 81, Holy Spirit, Indianapolis, Nov. 24. Mother of Matthew T. "Butch" Gislser. Sister of Joseph, Richard Tucker.

HEATH, Robert "Whitey", 81, Holy Family, Richmond, Nov. 19. Husband of Marcell Heath. Father of Judy Roell. Grandfather of one.

HEINRICH, Virginia E. (Monroe), 74, St. Anthony,

Indianapolis, Nov. 27. Mother of John, Raymond, Ronald Heinrich, LaVerne Weitzel. Sister of Betty Reeves. Grandmother of 16. Great-grandmother of 14.

HORR, Charles W., 67, Christ the King, Indianapolis, Nov. 30. Husband of Ida Mae (Scheller) Horr. Father of Rosanna Howlett, Virginia Reel, Marilyn Ferguson, Margaret Beck, John C., Robert J., Bryan T., Ross E., Charles W., Horr. Brother of P. John, James Horr, Mary Jane Mynatt, Wanda Fisher.

JONES, William E., 80, Holy Spirit, Indianapolis, Nov. 20. Husband of Thelma (Holland) Jones. Father of Linda Alsip, Jennifer Endsley, Carolyn Francis, Richard Jones. Brother of Tom Jones, Pauline Griffin, Eileen Dages, Betty Sauer, Mary Dages. Grandfather of eight. Great-grandfather of five.

KAPPS, Louis J., 80, St. Lawrence, Indianapolis, Nov. 20. Father of Sandra Herman, Linda Quinett, Pamela Hotseller, Lisa Bockman, Julie Coffey, John Kapps. Brother of Helen Mallory, Norma Scharf, Irma Dietrich. Grandfather of 16. Great-grandfather of seven.

KITTERMAN, Timothy, 40, Our Lady of Perpetual Help, New Albany, Nov. 22. Husband of Jackie Kitterman. Son of Janet and Don Kitterman. Brother of Nancy Hartlerode.

KORNMANN, Blanche A., 87, Holy Spirit, Indianapolis, Nov. 22. Mother of Gerald A., James J. Kornmann. Sister of Joel Bernard, Clara Schawe. Grandmother of eight. Great-grandmother of 20.

LANGLOIS, Vivian L., 91,

St. Matthew, Indianapolis, Nov. 22. Mother of Thomas L., Paul J. Langlois, Mary D. Stiner. Grandmother of 11.

LONG, Robert W., 79, St. Joseph, Indianapolis, Dec. 1. Husband of Loretta Long. Father of Robert L., William, Thomas, Lawrence, Gregory, Nicholas, Vincent, Scott, Ronald Long, Mary Ann Masner, Elsie Hopson, Constance B. Smith. Brother of Bettie Barta. Grandfather of 33. Great-grandfather of 38.

MCDONOUGH, Martin Charles, 41, St. Anthony of Padua, Clarksville, Nov. 27. Son of Donald E. and Martha J. McDonough. Brother of Vincent J. McDonough, Elaine M. Duncan.

MILES, Bernard Leo, St. Jude, Indianapolis, Nov. 24. Husband of Marilyn Dever (Beck) Miles. Father of Donna Clark, David, Judith Miles. Brother of Charles Miles, Bernice Bullock. Grandfather of six.

NARAGON, Jr., Wayne, 62, St. Mary, Mitchell, Dec. 2. Father of Jennifer Covey. Son of Helen Naragon. Brother of Phyllis Alley.

NOELKER, Vienne D., 90, St. Mary, Richmond, Nov. 9. Mother of Geraldine Nufrio. Grandmother of two. Great-grandmother of one.

PATTERSON, Margaret E. (Koesters), 60, Holy Name, Beech Grove, Nov. 17. Wife of Joseph L. Patterson. Mother of Gregory J. Patterson, Lorraine A. Fox, Barbara J. Bolton. Sister of Carl R. Koesters, Mary Alice Monroe, Dorothy Maar. Grandmother of seven.

PETER, Norbert V., 91,

St. Mark, Perry County, Dec. 6. Husband of Marie P. (Harpenau) Peter. Father of William J., Thomas E. Peter, Ruth A. Messick, M. Margaret Hodde, Norma C. Hawkins, Martha A. Joyce, Lucy R. Matthews, Jeanette L. Peyton, Susanna M. Rothgerber, Victoria J. Reed. Brother of Charles L. Peter, Agnes Lasher, Cecilia Boerster, Alberta Gehlhausen. Grandfather of 23. Great-grandfather of 11.

RAEMAEKERS, Antonius, 94, St. Martin of Tours, Martinsville, Nov. 30. Father of Raymond C., Antonie S. Raemaekers, Tilly Newkirk, Hubertina Foley, Ria L. Zook, Jose Moore. Grandfather of 16. Great-grandfather of 23. Great-grandfather of two.

RATHZ, Charles William, 79, St. Jude, Indianapolis, Nov. 28. Husband of Agnes Fussner Rathz. Father of Victoria Davis, Thomas J. Rathz. Grandfather of eight. Great-grandfather of two.

REICHLE, Mary, 78, St. Bartholomew, Columbus, Nov. 21.

RINANI, Marcello P., 73, Holy Trinity, Indianapolis, Nov. 23. Father of Mary Frances Skelton, Linda Montgomery. Brother of Lydia Luckett. Grandfather of four. Great-grandfather of two.

SUMLER, Evelyn R., 77, Sacred Heart, Jeffersonville, Nov. 30. Mother of Duffy R., Dana E. Sumler.

SURBER, David Vincent, 82, St. Anthony, Indianapolis, Dec. 1.

WALTER, Leona J., 75, Our Lady of Perpetual Help, New Albany, Nov. 25. Mother of Larry, Stephen, Ronnie, Margaret A. Kochert, Jane Timberlake. Sister of Marie Schroeder. Grandmother of 10. Great-grandmother of four. Step-grandmother of ten.

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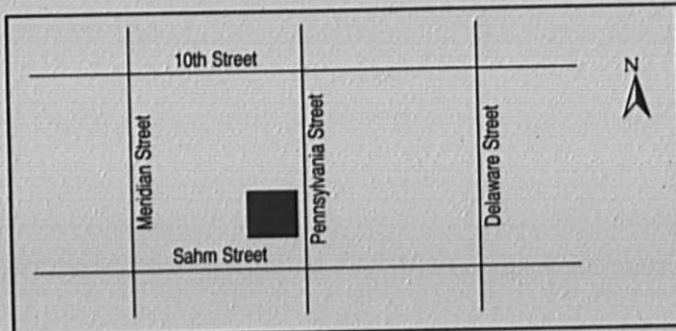
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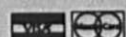
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